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WILLIAM FOGLEE, Treasurer.

American Bible Society,

Cable Address:
"Biblehouse, New York."

REV. FREDERICK D. GREENE,
Financial Agent.

Bible House, New York,

4th Ave. and 8th St.

Jan. 30, 1904

My dear Mr. Speer:

Here with I return you chapter on
The Armenian Massacres, which both Mrs. Greene
and I have read with much interest. You have
covered the ground in a very comprehensive
way and made accessible in popular form
much valuable material.

To avoid delay I enclose the notes
I have made of points that have occurred
to me in the reading, though I should
prefer to send them in more presentable form.

I have a feeling that none of us who
have felt so strongly on the massacres have
reached the point where we can give an
analysis of the whole phenomenon in a
spirit that is quite fair, illuminating
and sympathetic from the Turkish and
Mohammedan points of view as well
as from the Christian. There is con-

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admirable to be said on that side.

I feel myself that justice to the Turk as a human being demands an honest attempt to explain his psychological processes in regard to this whole affair.

I feel no resentment for him, and someday an intelligent and well calculated attempt must be made not only to do him justice but to reach and help him.

With best wishes,

Cordially yours

F. D. Greene

Corrections

p. 2,	3 ^d line	The Rule of the Turk. instead
" 2,	17 "	The original
" 3	12 "	title was "The
" 5	8 "	American Crisis in Turkey of Russian Turkey
" 9	25 "	After the first edition this
" 11	5 "	was retained only as a sub-part of
" 24	13	and by far the larger part of
" 26	2	the 21,000 copies of the Book
		title - the 21,000 were called "The Rule of the Turk."
		" from bottom "

p. 5 line 3. Statement about 'free exercise of American religion in Russia' was true when made, but very repressive measures were introduced in the Caucasus last fall. See card beneath

p. 6 line 2 Etchmidzin for "Etchindzin"

p. 13, 2^d line from bottom "vis inertiae" should be italic.

p. 15 line 20. Should "imprisonment" be improvement?

p. 18 " 5 Whom does "their" refer to? Should it not be these?

p. 18 " 23 "cannot" should be can to make sense.

p. 19 " 4 from bottom "6th" should be 61st.

p. 20 " 4 the Berlin Congress instead of "Conference"

2

p. 27 line 10. "On Sept 30, ¹⁸⁹⁵ &c there was
a great massacre in Constantinople"

This affair was only a small riot
over the presentation of a petition.

It started the series of massacres, at
Trebizond Oct. 5, Erzeroum &c. &c.

The great Constantinople massacre
of 3 or 4 thousand was the
following year 1896, after the
massacre wave had run
through the interior. This
Constantinople massacre was
precipitated by the seizure of the
Ottoman Bank by Armenian
agitators.

See Griener's book p. 29-30

p. 28 line 21 I loved not Broussard ³
be Broussard?

Would it not be better to omit that sentence?
It sounds like an anti-climax.

p. 27. line 20.

I raise the question whether it might not be well to omit the story of Priests behind and out hills ~~and~~ and ~~also~~ also of the Priests skin flapping in the breeze about two years after the massacre were over. Why did not the pious villagers preserve it as a sacred relic, is the question that occurs to me.

I am not aware of ants in Turkey that are any more formidable than those of N.Y. State.

Of course such stories were told to pastor Fisher, but where there are evident improbabilities, the stories lose force.

So with the statistics furnished to Prof. Harris by the Gregorian episcopate

p 29 of Harpoot - they are too detailed and exact, especially as to rapes, suicides, miscarriages.

The massacres were horrible and colossal. Impression may be lost by too close detail which is hard to verify.

p. 32, l. 11 The awful massacre in
Constantinople came the following
year, 1896 when Americans
attacked the Armenian Church, as
already noted.

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The new Greek Catholic Patriarch of Antioch and all the East.

Rec^d. F.E. Hoskins

The election of the new Greek Catholic Patriarch in Syria has taken place under circumstances of peculiar interest to all who watch for signs of a reformation inside the Oriental churches. The contest was a triangular one in which the Papacy at Rome, the Turkish government and the common people played the principal parts, while certain high personages who once controlled things ecclesiastical were reduced to the role of pawns. According to precedent and rule the College of twelve bishops should have met within 24 hours after the death of the former patriarch and have elected a new one. This meeting was delayed by the first move of the papacy. The papal nuncio in Beirut claimed that when the bishops assembled he must sit as President of the College. This was a decided innovation and raised a storm of opposition from almost every quarter. Moreover the papal candidate for the Patriarchate was well known and had only a minority of the 12 electoral votes. The papal nuncio would have added one vote & have exerted great influence in favor of the papal candidate. The contest over this innovation waxed so fierce that some of the combatants brought the matter to the notice of the Turkish government officials who

after conference referred the matter to Constantinople. Word came back directing the bishops to meet and select a patriarch without any preference to Rome or influence from that quarter. This advice while sound enough was not acceptable to any one. Both sides rejected it; the papal minority for very obvious reasons and the majority because they knew well that their candidate was not persona grata to the Turkish government. The people opposed en masse on the ground that the government had neither right nor title in any form in the whole matter and because it would have been a dangerous precedent for even the majority to lean on the government or give it a voice in the supposed spiritual side of this matter. After a month of warm controversy intermingled with threats to split the sect and have a second Patriarch in Egypt the matter was compromised by allowing the Simeis to be present but without any voice in the election. A majority of the bishops could have been secured to allow the Simeis a place but the people proclaimed too loudly against it.

When at length the College met Feb 10th the excitement was intense. During the month of delay the people had shown their preference for the Bishop of Banias - one Boutros Torajery and had given notice in unequivocal language to a majority of the Bishops that if they failed to vote for the Bishop of Banias they need not return to their bishoprics -

There were only two candidates; the papal one who is Bishop of Aleppo and acting Patriarch during the interim, and the Bishop of Damascus. The people of Aleppo added an element of confusion by claiming, for some unknown reasons, that the succession belonged rightly to the bishopric of Aleppo. The Council worked along this line. The whole Jesuit fraternity joined partly out of peculiar antagonism to the other candidate and partly in favor of sustaining papal control. The people again met this point by loud & angry denunciation declaring that no such priority belonged to Aleppo & that if it did the time had come when they were to have a voice in such matters and a right to a spiritual head who really represented them. Prominent Greek Catholics from all parts of the Empire gathered in Beirut and fairly besieged the court when the College sat. The opposition of Egypt pushed open threats of splitting the sect & withdrawing all financial aid. And each of the warring elements put forth every effort to further its own ends.

The titular bishops instead of fasting one day & night & then electing ~~the~~ Patriarch found themselves in a state of build-upment. Day after day dragged on without any result while the suspense outside ~~was~~ became unbearable. To break with Rome the source of so much prestige in centuries past and the source of so much pecuniary aid at present was not easy. To break

with the Jesuits the almoners of the Popes bounty for so long and still so powerful in papal councils was not easy. To choose a patriarch known to have the esteem of the Turkish government was not easy. And yet papal Nuncio, Jesuits & government were all opposed to the man who was demanded by the people, and who was known to have several votes before the College assembled. While the bishops prolonged their fasting or discussions, or efforts to effect a compromise the world outside made itself heard in no uncertain sounds. When at length the votes were cast and the choice fell upon the Bishop of Manias, the effect was curious. The papal Nuncio was evidently discomfited, the Jesuits sullen and silent, the bishops in fear and the people went ~~and~~ wild in their expressions of joy & satisfaction. The government had still one card to play & has apparently put that card into its pocket and ^{broken} ~~left~~ the game. To complete the election and investiture there is need of the official confirmation from Constantinople before the new Patriarch can receive official recognition from government officials & enter upon the emoluments & discharge the civil functions of the Patriarchate. Had all things gone well the papers of the election would have been sent to Constantinople & a few hours later would have come the confirmation

5

and the new Patriarch would have gone down to Beirut
from the little monastery to Beirut - when he would have received
the acclamations of the people with all the pomp of these
ecclesiastical + military. But until he receives the confir-
mation from Constantinople the local government at Beirut
+ Damascus can not accord to him the honors granted
to a Patriarch. So the new Patriarch remained an unwilling
prisoner in the insignificant little monastery of ~~St~~ Serba for
nearly a month + no confirmation came. At length he
came to Beirut, was met by the people, ignored by the
government + has travelled on to Damascus experiencing the
keenness of the humiliation at every stage of the journey. So
we have the curious spectacle of a new Patriarch
elected against the desire of the papal Nuncio, against the
free opposition of the Jesuits, against the claims of the bishopric
of Aleppo, without the hearty consent among the bishops and
certainly without the favor of the Turkish government. It is
peculiarly the patriarch of the common people and the outcome
will be watched with interest.

The new patriarch - Butrus Terzajiny - is a man 57 years of age, the youngest of all the bishops. He was born in Tabeleh on Mount Lebanon & has had a curiously checkered career. Made priest in 1862 he became shortly after the ~~one~~ travelling companion of the famous ^{Jesuit} ~~exp~~ William Gifford Palgrave with whom he made ~~the~~ a ^{strange} ~~journey~~ journey thro' central & Eastern Arabia. Palgrave afterwards broke with the Jesuit order and in his published writings attacked ~~the~~ ^{the order} with fierceness. The narrative of the journey published was also very offensive to the Turkish government which held the Jesuits responsible. In the present controversy the Jesuits opposing the new bishop Butrus, once the companion of the ~~exp~~ Jesuit Palgrave, attempted two things - to clear their own skirts before the government by attributing objectionable passages in Palgrave's book to his companion and to ~~defeat~~ ~~Butrus~~ ~~increase~~ if possible the ~~dislike~~ ~~of~~ the opposition of the government to his most popular candidate for the Patriarchate. Thus far they have failed in both objects.

~~On his return to the palace of~~ After the journey to Arabia the priest Butrus entered a Jesuit ^{College} ~~school~~ ~~in~~ ~~the~~ ~~year~~ afterwards served the Greek Catholic sect as instructor in various institutions until 1871 when he was back in Tabeleh his native town as a priest & helper in the educational work just then being taken up by the Bp of Tabeleh. Here occurred another event wh. changed his whole life and led indirectly to the position he now occupies

Connected with the Am. Presbyter. Mission in T. was a small bookstore the keeper of which was accustomed to do much local preaching in the market. Those early days of mission work was marked by many an argument wh. ended in blows. Such an altercation took place one day in 1874 between the priest Butrus & the bookstore keeper and before the argument was over Butrus had consensced to fall upon the man & give him a beating. Rustem Pasha, a just & upright-
 ended ~~man~~ ^{man}, was then governor general of Lebanon, and when at length the matter came before him he ended it by banishing both the bookstore keeper & the priest Butrus from the town. The former lived for years just over the border but the priest Butrus left the country & ~~went to France and from there to Italy, returning~~ spent four years in France & Italy, studying & preaching. He interviewed the Pope & other high persons & represented the failing state & influence of Prot. institute schools & as a result secured much financial aid & came back to T. in 1878 & completely reorganized the schools in the town & surrounding villages. In a period of four years he was exceedingly active & energetic in all educational matters & in anything that could promote the schools & sets free the influence of Protestantism.

In 1885 he was made bishop of Damias - Cassara Philippin - a ruined neglected bishopric of the ancient Church. After three years ~~of~~ ¹⁸⁸⁸ searching of old records & planning he again journeyed to

France & Italy, again intervening the Pope & pleading the cause of the poor Christians dwelling at the base of Mount Hermon. His plea was an interesting one & aroused great interest in certain circles - The famous verse Matt 16:18 "Thou art Peter & upon this rock I will build my church" was spoken in the vicinity of Baniyas - Caesarea Philippi. The present town is wholly Moslem the ancient ~~the~~ churches in ruins & the whole ~~the~~ community in those parts desperately poor. His address had further key note this thought - "How can Rome in her greatness suffer that ancient bishopric to lie in ruins - the spot where our Lord uttered the 'rock' verse - and became a second 'Peter' (= Petrus) to rebuild the church in that Holy Land" - He again returned to Syria with much financial aid & attempted to rebuild the churches in Baniyas but the people opposed him & ultimately he made Tedirolh, a town some 15 miles away, 'the seat of the bishopric' where he built a fine church costing not less than \$25,000. Schools also provided his car & at one time he had about purchased the mound Tell el Kady - the ancient Dan - as a site for an industrial & agricultural school. But Moslem influences again foiled him & he proceeded to build a large school near Tedirolh the seat of the bishopric. For a period of few years he has labored in the ruins of Baniyas rebuilding churches, gathering the scattered flock, opening schools and

exposing himself in every way to obtain the fallen
 fortunes of the Greek Cath. sect. Espousing the cause of
 the oppressed has brought him into contact with the
 more bigoted sections of the Metawalis & during the late
 Dorse troubles east of Hermon he came into prominence
 as the champion of oppressed Christians. It is
 possible that certain reports at that time may also
 have added to the suspicions already entertained against
 him by government officials.

His official title is "Patriarch of Antioch and all the
 East", so that his jurisdiction extends fr. Bulgaria to
 Persia, and fr. Russia to the Jordan. If the government
 persists in its refusal to recognize him it will grow into
 a large question. Persistent & energetic as the new Patriarch is
 and zealous in every thing that will help build up the Greek
 Cath. sect in the Orient he at the same time carries in his
 head more modern & enlightened ideas than perhaps the combined
 bishops who serve under him. If he continues to espouse
 education he will surely find that of necessity many
 things must be changed in the constitution & management
 of this aggressive Oriental sect and so long as those changes are
 along reformation lines, every earnest Christian can rejoice.

~~Lahad Syria - April 1898.~~

Ramiz Bey

Beirut-- Sept. 11th 1903.

COPY.

Sixty-three years ago yesterday the English fleet bombarded Beirut and landed troops. For more than fifty years Moslems and Christians lived fairly peaceably together. Ten years ago a certain Radiz Beg came down from Ctple and began to work for a revival of Moslem fanaticism and intolerance. Rashid Beg the Waly came seven years ago and joined the retroactive forces, linking hands and interests with the desperados of the port, the smugglers of tobacco, of rifles and of ammunition. His policy is condoning all for money, his complicity in nefarious enterprises to swindle his own government, has ended in complete demoralization of every department. The unruly Moslem elements are completely out of hand and naught but the presence of the American Squadron prevented a general massacre in connection with the outbreak of Sunday. Just how it started will never be known but it is certain that it took place in the Christian quarters, and that the Moslem roughs were there sent for some such purpose. Of the ten killed in the morning two were soldiers two were Moslems and six Christians. When the soldiers appeared the Christians fled and the stampede from the city continues up to the present hour. Almost all the stores have remained closed ever since and the effect upon the city is disastrous. Admiral Cotton has kept 500 marines under arms, ready to land at a minutes notice, and meanwhile has been keeping the wives busy with Constantinople and Washington. The first result is the dismissal of the Waly who leaves for Constantinople to-morrow morning. What the next step will be we know not. He has not allowed either officers or men ashore except the stewards and one or two engineers.

While the Christian population has been absent or fleeing the Moslem population have been busy arming themselves more heavy than ever. So that if the marines landed against the will of the Moslem population there might easily arise some ugly encounters. While there is plainly a lull in the storm no one believes it is over. The appearances are all the most desirable state. So we want in an atmosphere electric with possibilities of evil and bloodshed. If the new Waly is a strong man he will control the unruly elements and peace will follow, otherwise great disasters.....

11th ... 9. 70
2 ... 9. 70
Exp ... 120, ...
T ...

7th 9: 70 ...
D ...

9th ... 9. 103
9. 781
H ...
M.C. 335
M.C. 335
690
700

6 ... 472
7 ...
2 ...
H ... 33
7 ...

60th ...
9. 75
9. 89
9. 116
9. 109
9. 109
P.P. 566

~~328~~
35, 34, 36, 38
Ran 527
Host ... 271
272
3 Ben 309
Aol 343
Oct 59
a.D. 490

4 Ob, 1 ...
no ...
9. 122
a.D. 490

11th ...
B ... 535-559
171, ... 757

7 ...
85-8

~~1 ...
B ... 330
B ... 334
393~~

7 ...
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que x
1.211
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117
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4 No. 1.406

BB 281

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5 No. 1.406

BB 261
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Copy.

Nov. 3, 1903.

The Rev. D. Stewart Dodge, D.D.,
99 John St/ New York City.

My dear Dr. Dodge:

I have, within the last ten days, received a letter from Mr. Peet a copy of which I enclose. The importance and significance of it will impress you at once. After deliberation I have decided to bring the situation afresh before the State Department, with some of the considerations that are urged by Mr. Peet in this letter and in other letters recently received from him. After you have perused Mr. Peet's letter it may seem to you and your associates in the Committee desirable to reinforce what I have said to Secretary Hay. The point I make is the ^{danger of} delay, the apprehension that the Sultan may hope to wear out our patience, and the plain truth that if the Sultan could be convinced that our government intends to secure what it has asked for, peaceably if it can, forcibly if it must, we shall soon have our request granted. How this impression is to be made upon the Sultan we must leave it for our government to determine. The necessity, however, of awakening such a conviction seems too clear for question.

Hoping that you will see a way ~~open~~ in which you can aid in this most reasonable and necessary effort, and with kindest regards, as always,

I am,

Faithfully yours,

(signed) Judson Smith.

The Rev. Judson Smith, D.D.,
Boston Mass.

My dear Dr. Smith:

I am thankful to you for yours of Sept. 24th. Before this you will have received my letters of Sept. 11 and 22nd, both letters relating to the subject of our demands now pending before the Turkish Government. I am surprised to note that my letter, referred to in yours just at hand, is dated exactly one month ago, and that our fleet has now been before Beirut about one month. I see from the London papers that the entire fleet is wanted for the mission of Consul Skinner to Abyssinia. I am afraid that the publication of this intended use of the fleet later on will encourage the government to delay our settlement still further. You will notice that while my letter of Sept. 8th spoke in hopeful terms of the early conclusion of our case, I felt constrained later on to send a cable, warning you of the consequences that might follow the withdrawal of the fleet before the completion of our business, and my letter of Sept. 22nd, was taken up in setting before you the situation which called out the cablegram of that date. Up to this time, as far as our case is concerned, we have nothing but the promises of the Ministers at the Porte. These promises are quite earnest to be sure, but thus far nothing more tangible has been secured. If I were not confident that our President and Secretary did not intend to desert us I should feel that the situation was now an exceedingly grave one, for I think that the withdrawal of the fleet without securing the settlement of the case now pending would be an exceedingly hazardous step for the future of our interests here. It is true that the situation in Harpoot has mended considerably, and the new Vali has begun his reign there by giving out promises of friendliness towards the Americans and their interests. It is also true that a number of small cases on the Minister's docket have lately been cleared off, but it is no less true that our own case is still ungranted. The Minister tells me that

a favorable decision of our case was reached by the Council of Ministers, and the resulting "Mazbata" (record) was sent to the Palace last week for the Sultan's approval. There are peculiar and special steps being taken this week to secure the required action from the Palace, and the Minister is exceedingly hopeful that this action will be obtained. I confess that the Minister's statement of the situation as he has given it to me in a long interview had with him yesterday and on Monday, seems to give promise of the early completion of the matter, but we have been so many times, apparently, near the end of this case that I dare not predict with much certainty that the end is near; still it is quite possible that the next few days, or at least before this letter reaches you, may witness the full completion of our case. If this is so, the telegram spoken of in my letter of September 22 will be sent you. If you fail to receive that telegram by the time this letter reaches you, you will know that the present extreme measures that have been resorted to in the last few weeks, culminating in the present week, have been unsuccessful, and in that case some vigorous action will be necessary. This action I have asked for in my letter of Sept. 22, and if on the arrival of this letter you have not received the telegram spoken of above, you will be justified in presenting in the strongest possible manner the case afresh to the President.

I do not know that I need to add anything more at this time, except to assure you that we are resorting to every known expedient in diplomacy and out of it to bring the matter to a successful termination.

Yours faithfully/

(signed) W.W. Peet,

Treasurer.

after dinner then

R. got an order for 100

about. Evidently he saw

high grass in Paderborn -

would have met the

house on road 16 ft

up 176 for 100 in Dr. Henke

had done

Dr. Henke

(Copy).

Montrose, Penna.,

Aug. 28th, 1903.

Rev. D. Stuart Dodge, D. D.,

Dear Stuart:-

We are all greatly shocked by the news of Vice Consul's Magelssen's assassination last Sunday in Beirut. The Press statement that "H.M.S. European fleet will sail for Beirut in case the demands of the U. S; Government on the Turkish Government are not complied with," seems to imply that the Turks will be given time to dilly dally as usual. It is my decided opinion that the fleet should go at once, and that our Government should demand the immediate removal of the ^{Waly} ^ and the Chief of Police.

I. This is the second attack on Vice Consul Magelssen. He was attacked in the lane back of the Consulate about 18 months ago, and nothing was done about it.

II. The present Waly is notoriously corrupt. Murderers go unpunished and they are constantly occurring.

III. All the young Moslems go around with daggers and ~~revolvers~~ revolvers, and any Christian found with arms is arrested.

IV. Fred was stabbed four years ago within a few rods of the United States Consulate.

V. Last Christmas Archdeacon Frere of the English Church in Beirut was shot at in his carriage close by the Turkish Military Barracks in Beirut.

VI. In Damascus, twice the size of Beirut, murders are almost unknown; under the rule of Nazim Pasha, a most able and impartial Waly. Beirut needs such a man, and I hope our Government will now demand the ousting of the corrupt ring in Beirut. The Waly is said to keep his place by heavy bribery in Constantinople

The subjugated Christians in the Mussulman State were placed under the most humiliating and irksome disabilities. They had to submit to Mohammedan courts of law, where their testimony was not received against a Moslem, and the judge considered it a religious duty to favor the party belonging to his own Faith. In social life they had to defer to the meanest Mussulman as their superior in rank. In their mode of travelling, in their dress, in their dwellings, and even in their graves, they were to be marked by a badge of inferiority. For the maintenance of their religious institutions, and the instruction of their children, they received no help whatever from a Government whose revenues they had to swell. Many of their churches were demolished or converted into mosques, and those permitted them were not allowed to be increased in number by the building of new ones. The exercise of their religion was deprived of its publicity, and of everything which might have appeared as a recognition or sanction of Christianity by Government. Hence all religious processions had to be discontinued the church-bells were to be destroyed or silenced, and all the crosses removed from the top of ecclesiastical edifices, or any other place where they might have offended the Moslem eye. In short, the Christian communities could not become organic parts of a Mohammedan State, and were not even counted worthy to bear arms and to defend the common country on an equal footing with the Moslems.

The Christians were treated as if they formed a mere colony of helots within the State, tolerated and protected by the ruling class and for their benefit, on about the same principle on which do-

mestic animals are kept and fostered by their masters. Accordingly, the poll-tax, collected from every male adult of the Christians, was designated by a word (jizyeh) properly signifying 'ransom, satisfaction' because it was, as it were, generously accepted in lieu of their lives, which in the eyes of Islam had legally been forfeited. The land-tax they had to pay was called by a word (kharaj) which had originally been employed as a designation of that portion of a slave's earning which he had to pay to his master for being allowed to exercise a trade on his own account. So, likewise, the term Raya, ordinarily applied to the Christian section of the population under a Mohammedan Government, has its meaning thus rendered in Lane's well-known Arabic-English Lexicon, 'Cattle pasturing, cattle kept, tended, or pastured; especially cattle kept or pastured for the Sultan, and upon which are his brands and marks.'

EXTRACT from "MOHAMMED & MOHAMMEDANISM", Koelle, pp. 476-7.

EXTRACT from Muir's SWEET FIRST-FRUITS, Preface pp. 15-18.

The present work illustrates the paramount importance of encouraging the reformation among the Christian populations of the East, for it is only through them that we can reach the Moslem peoples with the slightest hope of success. We may and ought to do all in our power to enlighten the ancient Churches; and so be doing Christianity a good service. But nothing short of a real reformation, carrying with it the abandonment of their superstitions, will avail to make the Moslem world look upon these churches otherwise than with the pity and compassion with which we regard a fetish heathen. It was their worship of the creature, the adoration of pictures and of the Virgin Mary, which gave Mahomet himself and his immediate followers the power to overthrow Christianity in the East, and which in times past have rendered weak and impotent all attempts at conversion even to the present day. The Moslems still cast in the teeth of the Christian advocates that passage in Sura Maida in which the Messiah is asked by the Almighty: 'O Jesus, Son of Mary, hast thou indeed said unto men, "Take Me and My mother for two Gods, besides God?" and then triumphantly quote the reply of Jesus: 'God forbid, it is not for Me to say that which I ought not.' The UNITY is bound up in the heart of a Moslem; and no teaching which recognizes or goes hand in hand with the ritual and practices of the ancient Churches has the smallest prospect of influencing the Mahometans of the East.

Another hopeful point is the respect with which the Reforma-

tion is regarded as emanating from the English nation. The reader will not fail to observe the dominant attitude assumed in this work for the Christian faith as politically in the ascendant. Thus, when the Cazez advances the rapid spread of Islam and overthrow of great kingdoms as evidence of the faith, Sheik Aly quietly points to its decline in the present day before the prowess of Christian nations (p. 137). Far different is it with the ancient Churches of the East. It is not their fault that they have been cast into the dust and trodden under foot all through these long centuries; indeed, ever since the conquest of Syria in the reign of Omar. The wonder is that they have survived at all, -- proof of the marvellous vitality of our faith even thus corrupt. But not the less must we take note of the sentiment which leads the Moslem to look down with compassion and disdain upon the ancient Churches of the East;--Nestorian, Coptic, Jacobite, and Greek, as well as the Romish secession. This sentiment of the social and political degradation of the ancient Churches is so ingrained in the mind of every Moslem, that, conjoined with their abhorrence of the quasi-idolatrous rites and practices which pervade their ritual, it is no wonder that Christianity in the East has made little way, but has remained, all these twelve centuries, passive and helpless under its oppressive yoke. And so it will remain with any effort of the Churches themselves, and not less of those who would work in conjunction with them. In establishing an Eastern propaganda, for which the path is now being thrown so marvellously open, it would be a fatal mistake to attempt the work hand in hand with the unreformed Churches. The contempt of centuries would attach to it. The attempt, so far as concerns its influence on the Moslem world, is doomed to failure.

Far otherwise is it with such efforts as are now being made by the Churches which distinctively call themselves 'evangelical', planted in Syria and adjoining lands, and rapidly extending there in numbers and in influence. They come into the field as a young and vigorous force, which at once socially, politically, and spiritually command from the Mahometan races surrounding them, candid inquiry and respect. The position is, as our author shows, apologetically unassailable, and already 'first-fruits', the promise of an abundant harvest, have plentifully been gathered in.

EXTRACT from "THE FUTURE OF TURKEY", The Contemporary Review,
April, 1899. pp. 531-2.

One is to plunge his people into an abyss of ignorance and corruption, the other to pile up under his feet all the resources of the State, and from this monument to dominate still more the helpless mass below him. He expects Turkey to last as long as himself, repeating the famous "Après moi le déluge." Shockingly ignorant, absolutely destitute of the power of reasoning in most things, his mind swells into the proportions of genius when called upon to devise the means of realising his evil programme -- in itself an absurdity! Such is Abdul Hamid. To expect this man to be instrumental in the salvation of Turkey is to expect him to recover reason and to undo what has been his one aim in life. Once for all, this idea, unless it implies the use of force, must be discarded.

But by degrees the Sultans monopolized the government of the country, and gave it the form of a despotism, which under the present Sultan has reached a degree for which there is no adequate expression. The people did not yield to this spoliation of their rights without many protestations, some of them of an openly rebellious nature, and entailing great bloodshed. Gradually, however, they got accustomed to the tyranny of their masters, and since the accession of Abdul Hamid their resignation has assumed the aspect of

a debasing abdication of all human rights. Simultaneously with this absorption of power by the Sultans, the administration of the country grew worse and worse, until it became what it is to-day, a sickening and shameful parody of government.

A feeling of loathing and indignation at the Sultan's rule is very noticeable among the ulema, the new generation of officers, the liberal professions, and the lower ranks of the administration itself. Unfortunately, owing to the ignorance of the masses and the diabolical skill of the Sultan in keeping the truth from them, they are only very gradually awakening to the fact that he is the real cause of their misery and of the catastrophes which Turkey is daily experiencing. The young Turkish party, which claims to direct the movement of discontent, itself lacks direction.

It is therefore to be feared that the storm which is slowly gathering may burst over the wrong spot, and that, acting as lightning conductors placed by the hand of the Sultan, the foreign colonies and native Christian communities will attract the bolts which should fall on his head. The danger is great, and the frightful catastrophes in which this situation may any day culminate should be a sufficient reason for the European Powers, or at least those which

have no deep-laid plan for the wiping of Turkey off the map of the world, to enlighten the Turks and give the right direction to their growing feeling of revolt against their misfortunes. The changes, however, that the eyes of the Turkish people as a mass will be opened, and enabled to perceive in what direction lies the true solution of the situation -- that is to say, the prompt and merciless destruction of the rule of Yildiz -- are small indeed.

On the whole, it may be affirmed that, barring some unforeseen combination of circumstances, of which history is not devoid, Turkey, European, Africa, and Asiatic, is doomed to die. England's share in her succession will be the undisputed possession of Egypt and the annexation of Arabia right up to Bagdad. France will have Syria, and Russia Anatolia. Italy's claim to the province of Tripoli in Africa is countenanced by all. The rival pretensions of Greece, Bulgaria, and Servia will be settled by Europe, Austria, and perhaps Italy also coming in for a slice of Turkish territory in Roumelia. The future of Constantinople is uncertain.

We are glad to think that we discern signs of a more general interest everywhere in the Gospel. Hearts seem to be softer, and minds freer from prejudice. People seem more inclined to listen quietly and exhibit a more friendly attitude. Mohammedans especially seem not so hard and bitter, and are beginning to enquire more earnestly concerning Him, of whom their own prophet speaks so highly in their Quran. They are coming more to realize that they have something in common with Christians, and are showing signs of being desirous of drawing closer to Christians. The remark is not unfrequently heard among them that "after all there is not much difference between us and you." Moreover, there has been quite a large number of conversions from among Mohammedans of late in different parts of the Panjab. All of which is encouraging and ought to stimulate our faith and activity.

Extract from letter of J. H. Orbison, Lahore, November 7th, 1899.

EXTRACT from "A THREE-FOLD VIEW OF ISLAM", The Church Missionary Intelligencer, November 1899.

He would be likely to come across experiences such as the writer has sometimes had; as on one occasion when he engaged in religious conversation (a plain statement of Christ's teaching, without controversial attacks) with a polished, dignified Muslim, who at first received him courteously, but afterwards became very bitter. Asked why this was so, he replied, "As an Englishman I treat you with respect, because you rule us; as a Christian preacher who goes about perverting the faithful, I spit upon you: if our rule prevailed the sword should be your lot!" He spoke quite truly.

As Mr. Sell points out, while quoting repeatedly from Sura IX. to prove the harmless meaning of jahada, he has passed by in silence verses such as the famous Ayatu's Saif, or "verse of the sword".

"Kill those who join other gods with The Godm wherever ye shall find them, seize them, besiege them, and lay wait for them with every kind of ambush; but if they shall convert and observe prayers and pay the obligatory alms, then let them go their way." (IX: 5)

This verse is held by commentators to abrogate the earlier one: "Let there be no compulsion". It is confirmed by another of about the same date: "Fight then against them till all strife be at an end, and the religion be all of God" (VIII: 40).

These verses are specimens, and they are borne out by a long

series of traditions, also binding on Muslims, of which this is one (giving a saying of Muhammad): "This religion will ever be established even to the Day of Resurrection, as long as Muslims fight for it." The doctors of Islam were not wrong when they gave to jihad or "striving" for the faith the sense of "fighting" for it]

My Dear Mr. Speer:-

A very strong desire has seized me lately to address to you a personal letter in regard to our missionary interests in Persia, and I can see no good reason why I should resist it, except that if my letter were published, I might be charged with supererogation or worse by our government; but as I have no doubt that you have a very deep breast pocket, I feel that I need not fear the publication of any personal communication that I may send you. I might also fear that you might consider me presumptuous had I not a vivid recollection of your own frankness and friendliness when I met you last Spring. The hand you then extended, I take and press for the second time. . .

My conclusions are these: that the working force here is not sufficiently large; that the workers already here are exerting themselves and seriously taxing their strength; that more teachers are needed in the schools; that an additional physician should be attached to each of the hospitals; that the facilities for reaching outlying districts should be increased; and that the missionaries in Urumia and Tabreez should be favored with special encouragement to pursue a policy that will give the world to understand that they will never retire except before an irresistible force and with the determination to return at their earliest opportunity. . . .

From what I have learned of the general situation in Persia, I am convinced that it is the most promising field for missionary work on the earth. The Shah and his ministers are most kind and liberal, and a very large proportion of the people respect and honor the men and women you have sent here to care for them physically, intellectually and spiritually. The time and place, therefore, both seem to me to invite the special favor of your Board, and I earnestly trust that means may be found to strengthen our Missions here without delay.

From letter of Herbert Wolcott Bowen, Teheran, November 6, 1899.

It has been a great privilege to see the wonderful work that is being carried on here by these two great giants, Dr. Reynolds and his wife. Think of a man as at once Station Treasurer, distributing relief all over the plain, and keeping the accounts involved and sending the reports that are required, keeping up preaching services in two places, four miles apart, superintending the care of 500 orphans and four hundred day pupils, the 500 not only cared for physically, but taught and so utilized as to in part pay their own expense. For example, there are trades taught, and half the day is given to trades and half to study. All the cloth used is woven by the children in the loom on the place; the skins of the oxen and sheep are cured on the place, and boys make them up into shoes of three grades. Carpentering and blacksmithing are also done, and all the work needed on the place is done by the boys. All the food needed is prepared on the place, which trains up another corps as bakers and cooks. So you have every day on the place being taught how to live useful Christian lives, not far from 1000 children. Then add to all the above, the medical work here, to which three afternoons are given, and you have at least a part of the duties of this couple. Alone, without associates, they have carried all these burdens, until it is a wonder that they are not broken down.

Our visit has been a great cheer to them, and we have both of us tried to help what little we could the days we have been here. Unfortunately both of us have been very much under the weather, so that we could not do what we would like. Mr. Blackburn is very frail and I fear very much whether he will ever stand the harder rough work. Riding tires him out completely. I have had a severe attack of tonsillitis, but am a little better the past two days. While here we have been painfully interested in the terrible tales of the past few years, and probably no one is in a better position to know of what happened than our host. Everywhere desolation, ruin and want stare one in the face, from the pinched and wrinkled faces of the people, to the deserted ruins that abound all over the city and in all the villages. Withal, the taxes are collected as remorselessly as if nothing had happened. In fact every bit of tax taken is simply a letting of the life blood of the people. The whole empire is a wreck and one only wonders at the vitality of a people that can endure so far and still exist. If one is tempted to let the expression "it can't last long" fall from his lips, he is compelled to admit that it may last as far as we know, judging from the past, many years.

Well, the missionaries working in Turkey have my deepest sympathy; and if there is a first class compartment in Heaven, they should certainly be allowed the monopoly of it, and no one should begrudge them the place. The conditions in Persia are bad enough, but so far above what one finds here that there is no comparison. Think, for example, of having every one of the noble band, who have been working here over fifty years, than whom no subject has been more loyal or done more for the advancement of the interests of the kingdom, all treated suspiciously, and looked upon as traitors, unless by a very few. Think of the absolute failure to win the confidence of the government after all these years, and the constant sub-

jugation to every indignity and opposition that human ingenuity can devise! See it in the case of our detention where it would be supposed that a work carried on openly the last sixty years, would at least command so me respect, and yet where we were treated as if we had just come from a hostile land, with the worst of schemes in our mind.

No wonder that the poor missionaries here are often compelled to cry out "How long, O Lord, How long?" It certainly takes a strong faith in God to abide the time of His judgment on the terrible wrongs done here.

Extract from letter of Rev. F. G. Coan, of Persia, Van, Turkey, Nov. 4th, 1899.

EXTRACT from "A MOHAMMEDAN VIEW OF THE MOHAMMEDAN WORLD" --
Missionary Review of the World, October, 1899, p. 764.

From the advent of the glorious faith of Islam to the present time, now more than 1,300 years, it has advanced, till now the adherents of this saving faith number nearly 400,000,000, or more than a fourth of the entire population of the globe, and, please God, in a few centuries its enlightening power will have penetrated to the darkest places and the most oppressed peoples of the habitable world; for Mohammedan justice and clemency is not only a divine blessing to those who are uplifted by this noble faith, but also has been an asylum and peaceful refuge for adherents to other faiths and religions, so that very many belonging to non-Islamic religions, when unable longer to endure the pressure and interference of those various governments professing their own faith, to which they were subject, have, by troops, migrated to Mohammedan cities, and found safety and subsistence.

THE MOHAMMEDAN MISSIONARY PROBLEM

UNFAVORABLE FEATURES:

- I. The Union between the temporal and spiritual power in Islam.
- II. The divorce between morality and religion.
- III. Ishmaelitic intolerance.
- IV. Destruction of the family through polygamy and concubinage.
- V. The degradation of woman.
- VI. Gross immorality.
- VII. Untruthfulness, or, in plain language, lying.
- VIII. Koranic misrepresentation and perversions of the person and teachings of Christ.
- IX. The aggressive spirit still vital in Islam.

FAVORABLE FEATURES:

- I. Their belief in the unity of God.
- II. Their reverence for the Old and New Testament Scriptures.
- III. Their reverence for Christ as the greatest of all the prophets before Mohammed.
- IV. Respect for Christians and Jews as the "people of a book"--
Ehel Kitab.

- V. The Mohammedans hate idols and idolatry with perfect hatred.
- VI. The characteristic reverence for law of the Mohammedans.
- VII. As a rule, the Mohammedans practice total abstinence from intoxicating drinks.
- VIII. The Mohammedans all believe in the need of a religion and in the certainty of future retribution. They have no respect for a man who has no religion.
- IX. The doctrine of fate, and of absolute surrender to the decree and will of God, are elements of strength in the Moslem character.
- X. The predominant and growing influence of Christian nations in Mohammedan countries.
- XI. Widely-extended as is the Mohammedan religion, it is completely encircled by Anglo-Saxon, Christian political and civil power.
- XII. Their belief that Protestant Christianity is the purest form of faith in the world, the nearest in doctrine and worship to their own.
- XIII. The confidence beginning to be reposed in American missionaries by the people and the rulers in Mohammedan countries.
- XIV. In the conflict between civilization and barbarism, Islam must be the loser.
- XV. The superior facilities and methods in the hands of Christians

for the propagation of the Christian religion.

XVI. The Bible is now translated into the Arabic, the sacred language of the Koran, and into the Osmanli Turkish, the court language of the sultan, the caliph of Mohammed.

XVII. It is the universal belief of the Moslems that in the latter day there will be a universal apostasy from Islam, when the true faith will cease to exist.

PROBABLE EFFECTS OF THE BRITISH
PROTECTORATE OVER ASIATIC TURKEY

- I. The abolition of the exaction and extortion inseparably connected with the system of farming the tithes of the agricultural productions of the empire.
- II. The curbing of the numerous wild and semi-barbarous tribes which infest large districts of the empire.
- III. Actual liberty of conscience to Moslem converts to Christianity.
- IV. A new and real liberty of the press.
- V. A new development and extension of the means and appliances of education.
- VI. The reconstruction of the judiciary and the admission of Christian testimony in the courts.
- VII. The virtual abandonment of the policy of non-intervention.

FROM an Armenian student now studying in Edinburgh, who witnessed the
Adana massacre in April, 1910.

EDINBURGH UNIVERSITY,
1st June, 1910.

To Mrs Alexander Whyte

Dear Madam,

I take the liberty of approaching you again on a matter of serious importance to my much afflicted poor country, knowing as I do, your sympathy with all afflicted christians.

Newspapers from Constantinople, dated May 16th, give the sad news that there is again a strong movement for a new massacre in the provinces, Mush, Gighert and Erzinga, especially. As a commencement, the Kurds have begun to wander in the villages, armed and threaten the Armenians. They have recently killed a man, named Alexan, in Mush, and have by force maltreated two Armenian brides, in the village Surmini in Drahigand, and the Kurds again have demanded of the Armenians of the above named villages, four maidens to be given to them, threatening vengeance if not complied with. The Armenian Patriarch, with the two Armenian Deputies at the Ottoman Parliament, named Zohrab and Kigham, have applied to the Government, but always the same often repeated vain promises of protection and readress, but no active measures.

No wonder for another massacre, when the promulgators of the Adana's horrible massacre were left unpunished, and when now, under the /

the constitutional regime, it is denied to the Armenians to carry self-protective arms, meanwhile, notable Kurd malefactors as Mussa-biz Kassin and Hadji-firro, are permitted to bear full arms, even in the presence of Tahir Pasha of Biths, who had gone to Mush to make inquiries in this respect.

You say, "God's mill grinds slowly but surely", I do not know what is the matter with this mill, which has been stopped of grinding altogether. In the 20th so called humanitarian Century, an ancient people is going to be exterminated with an horrible massacre.

Madam, I have the honour to be

Yours most respectfully,

x x x

Mrs Whyte has the newspapers and knows the writer personally.

York, New York in 1917.

During the winter I visited the mountain villages, near the coast... they were killed or died because of the famine, and... that they were killed together with the... several other villages in... of which was the village of... people attempting to save part of the... nearly twenty lives were lost. The situation was... relief of the people of the... villages of... Jimmi... they want the... conditions the... the... very distressing... I will see an appeal in their behalf, which if the board... put to the best advantage... Christian... actually starving to death... to get along or best they can... if political conditions... can be given them, if we have the means to do it. If there is safety, they can work their fields... without attracting attention to it, so I shall not go... to give the bill of it. It may be necessary to have the... starving can be seen through... should be sent to... instructions to the... absolutely starving and requiring that they... and... into the... receipts of the same...

...of the... of the recurrence...

...the mountain above... carried off his wife... the mountain... the... the... I had planned to go to Jila with... the mountain that day... I followed... of my cooking and... I was lying in wait for me at the top of the mountain... I was... I had to go on... a friendly chief and his... not against... the board, was coming... unacceptably would have killed his account...

The afternoon I was in the village just mentioned had been taken on
 your subject, and the two brothers and the natives were being robbed of the
 silver supplies - some of them - which he was bringing to the other road. By
 night eight loads they recovered were being sent back. Earlier in the summer
 these loads were all the sheep of this shepherd's village, but returned them on
 the payment of a sum of money equal to half the price of the sheep. Several
 loads were carried off the plains of Inconceivable killed of them. It was to be
 in winter time. It was an attack on the village of the first
 mentioned, killed and carried away 1000 and carried off a thousand head
 of sheep. The first chief being taken as a captive - that Christian had attacked
 a nearby village - was carried off for an alliance of all the tribes between
 the two roads to give to the Christians, but was defeated at his narrow
 pass through the mountainous region of the first. It is worthy of mention
 here that this brother this summer asked very much to his reputation among the
 tribe for wisdom and power. The first had what we call the roads so that the
 two people were forced to go to the plain, where which they had to travel to
 him, it was his diplomatic letter to some of his chiefs that broke the
 hostile alliance and opened the road. "Dear white, your brother's village is a
 peaceful village, friendly, by reason of position, to us, but allied to the chief
 and powerful for all these outrages. Another tribe of yours, allies of us,
 are attacking in their sheep yard, carried off the sheep of this village.
 Your brother went personally with a few men to these sheep yards and persuade them
 to give up the sheep, and himself helped to drive them home. The number of the
 sheep on the way had been carried off one of the tribes had captured the
 sheep, but your brother was able to get the sheep back and prevent further
 loss. Your brother has become noted among all the tribes for a great distance
 and is regarded as the real head of us. He is hated only by the big robber
 tribe, who also fears him in their own sheep yards and the destruction. He is
 a man of extreme and positive a kind of high standing and the master's present of
 a very handsome copy of the Koran, a most unusual thing for a tribesman to do. The
 brother is making it and uses it in conversation with the tribes, such to their
 entertainment and to show their affection.

To close this record, while I was in the winter camp being in
 the valley and the mountain only under the roof of six or eight small men.
 This was a daily thing, the men and women of several villages living about were
 to be seen going together to bring the wool for the day. The wool is kept up
 until the sheep come.

At last, the morning in which I had intended to start back to the
 at the night, carried off their sheep and with that the young men watching them,
 including the brother and son of his wife. Several were taken with some other
 some were sent to the sheep and the young men were present, but one of the robbers
 was seen to have been with him to be in some night and day in expectation of
 the arrival which is now to come.

The only a partial list of occurrences which were brought to my
 notice on this trip had to that end of the field. In it my brother had seen of
 the Christians are saying, "I have heard them; they were in the land, 'Oh
 Christ, oh Christ,' were at it, 'Oh Martini, Oh Martini.'" Martini is the
 name of their rifle.

One lot of news had the name of all these robberies, with the exception
 of the last item. In July a man from the mountain was pointed to come. He was in-
 convenient; had to travel away to reach the field. Shortly after his arrival
 there was a meeting, by night, between him and the big robber chief in a village
 some for the latter. It was a meeting of course report that the robber re-
 ceived a large sum of money. There were many the sheep of his were carried off
 by this man, so that he could recover all these other robberies and retali-
 tions occurred. His men and his village with fewer sheep; they live almost
 entirely by plunder. I am not sure I can give you a list of the things, with these
 things, when it is impossible for you to help. But to say, at some time,

Further down the left village houses involved in the quarrel and also divided into two parties, which through friendly discussions with the result, houses and objects involved were destroyed, then several other neighboring villages were destroyed by fire and some 50000 of their inhabitants slain. Most of these villages that would you assist you will be caused by the French soldiers. The one of them is our rookery village of ... the great of ...

The ... and the ... the ... of the great ... in ... at the time the ... should ... has ... all ... of the ... of these ...

The ... of ... has ... and ... and ... A very ... and ... in the ... doctrine ... the ... were ... for ... the ... of these ... are ... the ... have ... have all ... are ...

It is ... that the ... of ... will ... to the ... in ... and ... will be ... of ... in the ... according ... of the country.

Contributions ... to ... of the ... for the relief of the ... Christians.

(Signed) ...

Van, November 1st, 1877.